/480 cont./
Fig. 16) was present at an analogous treatment also practiced /481/ by a medicine woman on a child at Yumbia, not far from the Salado. She rubbed him and blew on his body (1).

1. In the Diccionario Chiriguano-Español y Español-Chiriguano, etc. (p. 72), we find the word hunga translated "to rub, to massage" and the sentence ʧiyari ʧerungarunga tein, iróí á ʧe with the following meaning: "My grandmother rubbed me enough, but I did not get well." The medicine women, add the authors of the dictionary, use the word hunga to express the act of rubbing with the hand any painful part of the body, especially the chest, without any remedy other than the saliva they spit on their hand. These women attribute a special virtue to saliva.

The sick boy's father told me that, once suffering from prolonged headaches, he had had recourse to a sorceress, an old woman with woolly hair, who was called the Samba. She sucked the place where the ache was localized and drew out worms from it. The half-breed got well, of course.

In the toldería of Ñawirenda, where there was a child ill with fever, his mother had made him eat crushed garrapatas (ticks). The unfortunate child's lips were purple from it.

I shall devote a special study to Chiriguano medicine men in a future volume of this Review. Meanwhile I shall limit myself to describing, according to the Diccionario Chiriguano-Español y Español-Chiriguano (pp. 166-167), the way in which these powerful personages customarily proceed when they are called to the bedside of a sick person. I am forced to have recourse to the observations made by another for lack of having been able to be present myself at the spectacle which Father Giannechini evokes with as much accuracy as vivacity. The great Chiriguano paye are now all in the Ivoka where they take

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885 195 her duties /226/ serve her companion in whatever he may wish, and henceforth in her answers she ceases to use the ĩ ẽ which children use and adopts the é é suitable for women.

885 571 The young woman, in spite of being scarcely 13 years old when she comes out into public life, and despite a slight embarrassment which she feels when first presented to society as a woman ready and suitable for marriage, little by little begins to lose this misgiving, very natural in girls, and acquires frankness in answering quite clearly persons who may question her, whoever it may be, always staying within the limits of morality. What is immoral will cause astonishment in her and perhaps embarrassment at the beginning, but she soon becomes accustomed to it, because she hears it in the house, she hears it at the drinking bouts, during the gatherings and parties. From hearing a lot of this, it begins to cause pleasure in her, which brings on a continual and loud laughter, since day or night the women laugh long and loud. This is usually a sure sign that in a gathering or party there is some gallant present who is giving free rein to his tongue (1).

1. Missionaries who know the language of the Indians and who find themselves at the beginning in a new mission may be astonished by the frankness with which boys and girls of 12 or 13 years answer them.

•[827] The men state that their wives are better at enduring hunger and thirst. They attribute this to the strict fasting which they undergo at puberty, but the women say that the neophytes are stronger than they, because they go out sooner after giving birth.

881 178 In none of the missions do the maidens follow the custom of their mothers at the time of puberty. When the first signs appear, the only thing conceded to them is some three days leave for rest, and so that her mother may tell her, as should be done in analogous circumstances, to hide what must be hidden. When this short leave ends, they return to school as before, and continue their work without any inconvenience (2).

2. Many of these maidens, out of modesty,